

THE Christian Monitor.

VOLUME 1.]

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[NUMBER 1.]

INTRODUCTORY ADDRESS.

In this preliminary number, the Editor of the Christian Monitor thinks it expedient to state more fully than could be done in a prospectus, his views and plans in relation to the work now undertaken.

The principal purpose of the Christian Monitor is to communicate *Religious Intelligence*. In this phrase are included, accounts of Revivals of Religion; the proceedings of Bible and Missionary Societies; the labors of Missionaries; and, allowing a little latitude to the expression, remarkable occurrences in the life and death of Christians.

The present age is not more distinguished by the wonderful political changes which are taking place almost every day, than by the unusual efforts made by Christians to promote the true religion. In many settled and long established Churches, there has been an obvious increase of activity and zeal in the service of God, and numbers have been added to the Church, of such, there is reason to hope, as shall be saved. Institutions, the object of which is to promote the knowledge of divine truth, have been established, and are increasing in numbers and resources, so as to promise at no very distant period, the verification of the prediction that "the earth shall be filled with the knowledge of God." In all quarters of the globe Bible Societies are engaged in furnishing the word of life to poor Christians; and to benighted Heathens and Mahometans. Men well qualified for the task have translated the Scriptures into many different languages; and the work is still going on in such a way as to warrant the hope that every kindred and nation under heaven will be able in their own tongue to read

the wonderful works of God. Independent of these institutions, yet most materially in aid of them, Missionary Associations have been formed for the purpose of sending ministers of the gospel to instruct those, to whom the Bible is sent, in the right interpretation of the oracles of God. Men endued with the spirit of primitive Christianity are going forth among the most uncivilized and barbarous nations to make known to them the glad tidings of salvation through our Redeemer; and attempts are making, with some encouraging appearance of success, to bring into the fold of Christ, God's ancient people, the Jews. Among almost all Christians a simultaneous effort is made to communicate the hopes, and consolations and abundant blessings of the Gospel of Christ to all people. It is surely impossible to contemplate this state of the Church of Christ with indifference. The Editor fully believes that the intelligence which it will be in his power to communicate, will be highly interesting to his readers. They who have felt the saving power of the gospel, and enjoy its consolations are strengthened in faith and "refreshed in spirit" when they hear of the progress of vital religion; and not unfrequently are excited to more vigorous exertions than they had ever before made to give wider extension to the blessings in which they themselves rejoice. Indeed one might suppose that no enlightened and benevolent mind could without deep interest observe the progress of the gospel: because, wherever Christianity has prevailed, it has had a decisive influence on the moral and intellectual character of man, has regulated his actions, given a tone to his sentiments and feelings, and breathed into

him some portion of its gentle spirit.—The legislative codes of all Christian nations declare its powerful and salutary influences. And even the ferocious and murderous character of war itself is in many respects mitigated and mollified by the religion of the God of love. But in those circumstances, in which many of the ordinary restraints on human conduct are removed, the strongest temptations are presented, and the worst passions of the human heart are excited, we can plainly discover the beneficial effects of Christianity, we may expect a more perfect, and more glorious exhibition of them in the walks of private life. It is in the social and domestic relations of man that we see displayed the genius of christianity. Let us enter into a truly christian household, and observe the effects of the true religion. It consecrates marriage, and makes it the permanent source of a thousand delightful associations, and tender charities. The heart, occupied by the solemn and sublime exhibitions of divine truth, has less craving for sensual gratifications, and less requires the excitement of powerful sensations. Woman, instead of being sought as a mere instrument of pleasure, is regarded as a reasonable and social being. Instead of a gloomy and selfish tyrant, you find in the *husband* a mild and generous protector; and the term becomes a representative of almost every idea delightful to the female heart; while the wife is raised from the state of a low and degraded menial to that of a companion, & counsellor, & help-meet for her husband. The hearts of both are united by the best affections. Religion opens a source of pleasure which does not satiate or disgust by indulgence; which repetition increases, and which is enjoyed in the highest pleasure, when the father, after the manner of the ancient patriarchs, surrounded by the faithful partaker of all his joys and sorrows, and by the pledges of conjugal love, worships with pure and spiritual devotion the great parent of all, and thus mingles with the purest and best enjoyments of domestic life, the holy joys, and cheerful hopes of religion.—Let this scene, imperfectly described indeed, yet drawn from real, though humble life, be contrasted with that exhibited in the family of a heathen—let the re-

serve, the moroseness, the tyranny on one side, and the abject submission, and slavish service on the other, be compared with the gentleness, and meekness, and cheerful confidence presented in a Christian family, and it may be left to any one who has a heart to judge, whether the value of religion can be too highly rated. In a word, who can survey this world as a theatre for the display of bad passions, or as a scene of private wrongs, of domestic tyranny, and of public violence, and behold religion, descending like a messenger of love from the heavens, and making progress through the world, bearing the blessings of Almighty goodness and the lessons of infinite wisdom, to the wretched and benighted children of men, enlightening the ignorant, comforting the afflicted, subduing the turbulent, opening the heart of the selfish, and moulding with its plastic hand the “harshes clod” of nature, into the gentle, and benevolent child of grace, and not feel an interest transcending any excited by the contrivances of the politician or the march of the warrior?

Again, when we contemplate the efficiency of religion as displayed, not only in the life, but in the joyful and triumphant death of Christians; and behold human nature rising victorious over the last enemy, and in the dark and dismal hour of dissolution, exhibiting unshaken constancy and fortitude, we feel that dilation of heart, that delightful elevation of spirit, which scenes of moral sublimity alone produce.

The Editor will then communicate to his Readers such accounts of the progress and effects of Christianity as he may be able to obtain, in the hope that they will be both edified and gratified by the perusal. And here it may be proper to remark, that in this department of the paper there will be nothing exclusive.—Whatever is done by any society of Christians for the promotion of vital piety, will, as far as the nature of the case permits, be gladly published. The cause of real religion is one undivided and indivisible cause; and its prosperity affords abundant occasion of rejoicing to all who “love the Lord Jesus Christ in sincerity.”

The general subject of religious intelligence will be divided into two heads,

Foreign and Domestic. Under the latter title, particular notice will be taken not only of the proceedings of Bible and Missionary Societies and of revivals of religion; but, also, of those associations which have it for their object to suppress immorality; and of the efforts made by the pious and benevolent for the very important purpose of encreasing the number of able and faithful preachers of the gospel in our country. Already have several Theological schools been established, in some of which, at least, there are small funds for the education of poor and pious youth for the ministry of the gospel. Honorable record will be made of the liberality and piety of those, who, by legacies or donations, aid in promoting this great object.

It is unnecessary to state what is expected to come under the head of *foreign intelligence*. The Editor thinks it sufficient to remark that such retrospective views will be taken of subjects belonging to this head, as will enable the reader to peruse with understanding and with interest, the accounts which may be given.

The *Christian Monitor*, although chiefly intended as a vehicle of religious intelligence, and designed to *admonish* by example, yet will not be *exclusively* devoted to these purposes. There may sometimes, perhaps there will be frequently, a "dearth of news." This will afford an opportunity of introducing discussions for the purpose of exhibiting the evidences, illustrating the doctrines, or enforcing the precepts of Christianity. Such opportunities will not be neglected. Yet the Editor perceives that this will be the most difficult and delicate part of his office. And he conceives it to be his duty to state explicitly the line of conduct which he means to pursue.

Christians, although agreeing in fundamental doctrines, differ in matters of minor importance. And it is to be lamented that these differences are the occasion of much jealousy and party-spirit, among those who ought "to love one another with a pure heart fervently."—As to these smaller matters, the Editor acknowledges that he has formed his opinions, and is sufficiently disposed to adhere to them. He is aware that they will have an influence on the manner in

which his paper will be conducted. At the same time he wishes to promote Christian charity, and brotherly love; and to avoid any unnecessary obtrusion of his peculiar sentiments on his readers. It is the fundamental principles of christianity which it is his purpose and his object to illustrate: it is the duties of religion which he is desirous to enforce.—This declaration will not be thought complete without a statement of the principles which are held to be fundamental. This may be briefly made. It is this:

1. That man is a totally depraved and helpless creature.
2. That Jesus Christ is the only Saviour.
3. That we are justified by faith alone, without the deeds of the law.
4. That we are regenerated and sanctified by the Holy Spirit. And,
5. That the only proper and satisfactory evidence of faith and conversion is a holy life.

These articles embrace what the Editor thinks essential; and nothing can by any means be admitted into his paper, which is not in conformity with them.—In other words, he considers all doctrines as defective, or erroneous, which do not tend "to humble the sinner, to exalt the Saviour, and to promote holiness;" all having this tendency, he recognizes as sound, and "according to the truth as it is in Jesus." If, in attempts to enforce these doctrines, modes of speech should be adopted, which others would not have preferred, it is hoped that none will consider this as an attack upon their particular opinions.

With regard to communications that may be made, the Editor will not hold himself responsible for every sentiment, or form of expression adopted by his correspondents; and yet he must be allowed to exercise his discretion in publishing or suppressing what may be sent to him. Were this paper open to all who might choose to make it the medium of communication to the public, it might shortly become a mere vehicle of controversy; and, instead of promoting the kindly affections of religion, it might be instrumental in kindling into a blaze, such as we have never witnessed among ourselves, the jealousy and party spirit of different sects of Christians.

The Editor deems this statement sufficiently explicit, and dismisses the subject, that he may, in the next place, inform the readers of the Monitor, *that political affairs are considered as out of our province.* Notice may indeed be taken of passing events, but this, *not as they have any political bearing or relation, but merely as dispensations of providence.* It will never be forgotten that Christ has said "my kingdom is not of this world." Yet the Editor thinks it not improper to declare that he most cordially approves of the form of government under which he lives, and rejoices in the religious liberty enjoyed by all denominations in our country. He is persuaded that religious service, to be acceptable, must be a free-will offering to the Creator; and acknowledges the legitimacy of no mode of conversion, but that of argument and persuasion.

In the prospectus, it was stated that advertisements would be excluded, except so far as literary notices might come under that head: but that as sound learning is considered as a useful hand-maid to true religion, the Editor would promptly notice new publications, especially of important works in Theology. The literary pretensions of our paper will indeed be small. The Editor only aspires to the character of a lover of learning. Yet, if in any way he can be instrumental in promoting the love of letters; of exciting the young to diligence in the acquisition of knowledge, or of turning the attention of the public to such works as are calculated to refine the taste, as well as amend the heart, he will think that he has been employed beneficially to society at large, as well as to the Church in particular; and that he will have done nothing unworthy of the name which he has assumed.

The Editor is aware of the difficulties of the task which he has undertaken, and engages in it with unfeigned diffidence. He is sensible that, should his paper meet with a favorable reception, he will owe much to the indulgence of the public.—To be useful in the exercise of his humble abilities, is the object of his highest ambition. As far as he may be instrumental in promoting religious knowledge and religious affections, the knowledge of Christ crucified, love to God and man,

faith in the Redeemer, reliance on his promises, and obedience to his laws, his best wishes will be gratified. To these objects he consecrates his paper, and asks the aid of all who love the cause of Christian truth, and consider the interests of our beloved country as identified with those of religion. The recollections and feelings produced by the return of this hallowed day,* the most illustrious in the annals of our country, serve only to increase, even to the deepest solicitude, the desire of the Editor that religion may so prevail in this land as to curb all turbulent passions, prevent all vicious conduct, give sanctity to our laws, and permanence to our institutions.

In conclusion, the Editor begs leave to use, as an expression of his feelings, the concluding lines of the great work of his favorite poet—

"But all in his hand whose praise I seek.
In vain the poet sings, and the world hears,
If he regard not, tho' divine the theme.
'Tis not in artful measures, in the chime
And idle tinkling of a minstrel's lyre
To charm his ear, whose eye is on the heart;
Whose frown can disappoint the proudest strain,
Whose approbation prosper even mine."

JOHN H. RICE.

* 4th July, 1815.

DOMESTIC INTELLIGENCE.

THE Convention of the Protestant Episcopal Church for the state of Virginia met in the city of Richmond, on Thursday, 23d May, in the present year. The following Report, although heretofore made public, is inserted according to the Editor's plan of communicating the religious intelligence afforded by Christians of all denominations.

Agreeable to the Canon of the General Convention of the Protestant Episcopal Church, requiring the Bishop of every Diocese to deliver in a Report upon the state of the Church under his care; the following Communication was made to the Convention by the Right Rev'd Bishop Moore, and unanimously ordered to be inserted in the Journal:
BRETHREN,

It becomes my duty, by virtue of the Canon of the General Convention, to lay before you a view of the state of the Church in this Diocese. As

my residence in Virginia has been of short duration, it cannot be supposed that I could have possessed myself of information very general in its nature. The visitations, however, which I have made, though very circumscribed, have enabled me to form some view of the state of our Ecclesiastical concerns: and from that view, I think myself justified in drawing the most pleasing conclusions.

In every Parish which I have visited, I have discovered the most animated wish in the people to repair the waste places of our Zion, and to restore the Church of their fathers to its primitive purity and excellence. I have found their minds alive to the truths of religion, and have discovered an attachment to our excellent liturgy, exceeding my utmost expectations. I have witnessed a sensibility to divine things bordering on the Spirit of Gospel times. I have seen congregations, upon the mention of that glory, which once irradiated with its beams the Church of Virginia, burst into tears, and by their holy emotions perfectly electrify my mind.

The Apostolic rite of confirmation, which I have administered in several parishes, was received by people of all ages, with the greatest joy, and a general principle of union and exertion, was, upon those occasions, universally expressed. Parishes, which have been destitute of ministerial aid for many years; which had slumbered until the warmest friends of the Church conceived it to have been the sleep of death, have in two instances, been awakened from that state of torpor in which they were involved, and have arisen in all the vigor of perfect health.—The younger Clergy of this Diocese, who, from their youth, and Spiritual attainments, are well qualified for the glorious work, have exerted themselves in a manner deserving the most honorable mention.

They have carried the Standard of the Lord Jesus Christ, through a considerable portion of this Church; they have gone out into the high ways and hedges, preaching the truths of their divine Master: and, by their holy conversation with the people, have adorned the Gospel of Christ. A number of their elder brethren, though prevented by age from using the same exertion, have labored with fidelity, and contributed their best

efforts to promote that work, which has been committed to their hands. The Laity have been equally assiduous in the discharge of that duty peculiar to their station—the duty of providing for the ministers of religion. May Heaven reward them for their labors of love, and may every cup of cold water which they have given to a disciple, in the name of a disciple, receive a disciple's reward.

The members of the Church in this city, Brethren, deserve my sincerest thanks, for the friendship, affection and indulgence, with which they have favored me—they have shewn, by their marked and continued tenderness towards me and my family, that they are alive to all the sensibilities which adorn our nature. I have found in them, not only friends, but brothers and benefactors—they have met my necessities with a solicitude beyond my expectations—they have anticipated my every want;—they have discharged the duty of the most affectionate children, towards their spiritual Father.

I have admitted within the past year, as candidates for the Ministry, Mr. George H. Norton, Benjamin Allen, jr. Thomas G. Allen and Samuel Low.—I have licensed as Lay-readers, Mr. Benjamin Allen, Thomas Allen, Mr. Keith, and Thomas Henderson.—I have admitted to the order of Deacon Mr. Edward G. McGuire, and John P. Philips; and to the order of Priesthood the Rev. William Hawley—I have held a confirmation in the Church of Alexandria, at which place upwards of fifty persons received that holy rite—I have held a confirmation in Culpeper, when upwards of sixty, and in Fauquier, when upwards of fifty, received that rite.—I have visited and consecrated the Church at Petersburg under the direction of the Rev'd Mr. Symes; at which time upwards of twenty were confirmed.—I have preached in Manchester twice, and in Hanover in three different places.

Should my health be continued, brethren, it is my intention to visit as many Parishes this Summer and Autumn, as my Parochial engagements will admit of, and shall thank the Convention or the standing committee, to direct me to those parts of the Diocese where my labors may be thought to promise the most benefit to the Church.—*My Brethren of the*

Clergy—The welfare and advancement of our Zion depends upon our joint and vigorous exertions.—Great is the duty imposed upon us, and great is the responsibility of that character which we fill, as Ministers of the Gospel of Peace. If there ever was a period in which exertion was necessary; and if there ever was a period which bids fair to crown that exertion with success;—this is the time. Though few in number, yet depending for support upon the promise of God, we may look for an abundant blessing upon our labors.—Jehovah has promised to be with his Church to the end of the world, and he will fulfil his declaration. The Parishes are invoking our aid.—Oh! listen, I beseech you, to their numerous entreaties.—Be steadfast, then; be unmoveable, always abounding in the work of the Lord, and your labor will not be in vain in the Lord.

MISCELLANEOUS.

The following letter, although published last year, has probably been seen by few of our readers. The most superficial observer will perceive that the admonitions and exhortations contained in it are not mistimed nor unnecessary.

A PASTORAL LETTER

Of the General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care.

DEAR BRETHREN,

From the printed report transmitted to you on the state of religion in our bounds, you will perceive the *prosperity*, which God has vouchsafed to our churches the past year—and you will, we trust, unite with us in praise and thanksgiving to his throne for his rich and condescending mercy. It is our duty to rejoice in this manifestation of the divine favor—but let us rejoice with fear and trembling. Many causes still exist which threaten to cloud our prosperity, and to cover us with mourning. *Luke-warmness, intemperance, profaneness, Sabbath-breaking*, are prevailing sins in our land, and call aloud for our vigilance, our exertions and prayers.

While the assembly would lift up a warning voice against every kind of iniquity, and recommend such measures as

promise in any degree to correct the evils of which they complain, they deem it proper at this time to direct the attention of the churches more especially to the *profanation of the Lord's day*, a sin to which many are particularly exposed from the present calamitous state of our country.

Brethren, the God whom we worship is a *jealous God*—*jealous* for the honor of his institutions—but for none more than for that sacred day which he has commanded to be solemnly and exclusively appropriated to his service. Any profanation of this day is an immediate affront to his holiness; and when committed deliberately and openly, may be classed among those presumptuous sins, against which he has given us the strongest proofs of his displeasure.

The Lord has constituted the Sabbath a sign between him and his people; a visible test of their sincerity. If they violate the duties of this day, or fold their hands in supineness and indifference, when they are violated by others, he will regard their offerings as hypocritical and vain. This consideration deserves your serious attention, and ought to awaken and animate your zeal. But it is more important that you should reflect, that the *sanctification* of the Lord's day stands in close connection with all the institutions of religion, and with the dearest interests of society. The visible worship of God can no longer be maintained than a sacred regard to this day is secured. In every past period of the world it has been seen that a departure from the strict observance of the Sabbath has been followed by a general neglect of religious duty—and *this* by a relaxation both of public and private virtue deeply to be deplored, as it respects the peace and good order of society, and the spiritual and eternal interests of mankind. We hold as important maxims, never to be lost sight of, that without the Sabbath there will be no religion—without religion there will be no morality, and that where morality, *sound* and *correct* morality, ceases to form the basis of the public manners, the strongest bonds of society are dissolved, and nothing is to be expected but mutual jealousy and hatred, with all the crimes and miseries to which this painful and disordered state of things will lead.

Desirous, brethren, to engage you in a vigorous and combined effort, to maintain the authority and influence of the Sabbath, we, as a judicature of Christ's church, address you, and earnestly entreat you, to renew your attention to this subject. *Take* it into your serious and prayerful consideration; *view* it in all its extent and relations; *mark* its connection with the temporal and spiritual interests of mankind—its aspect towards present and future generations. What shall become of our children whose spiritual and eternal destiny we should chiefly regard, if we suffer the holy Sabbath to be violated and its sacred influence lost?

Resolve then, brethren, for yourselves, and for those committed to your care, that you will strictly observe the duties of this day, doing nothing which is incompatible with that religious sanctification of it, so minutely explained and so solemnly enjoined in the word of God. Let there be no coming in or going out among you—no bearing of burdens upon the Lord's day. *Piously abstain* in thought, word and deed, from all your worldly avocations and amusements, and let the whole of this consecrated time be a rest unto God, employed only in the public and private exercises of religion, except such portions of it as are obviously due to works of necessity and mercy.

Where it is prudent and practicable, we recommend that societies be formed for the purpose of mutual encouragement and vigilance, and especially for guarding the Sabbath against encroachments, made upon it by those who are unhappily ignorant of its blessings, and regardless of its authority and design.—We invite to this subject the attention of parents and guardians, of ministers and elders of the church. We entreat every friend of the Redeemer's kingdom, every one who regards the welfare of society, whatever may be his capacity or relation, to exert his influence in promoting a strict and devout observance of the Lord's day.

Need we remind you, christian brethren, of the solemn command of Jehovah, to "remember the Sabbath day and keep it holy?"—Need we call to your recollection the awful threatenings, which he has denounced and executed

against those, who have wantonly disregarded this command? You know the history of his providence; you know that for this very sin, among others, his ancient people, the descendants of Abraham, were cast out of his sight, and their land, made to enjoy *that rest* in desolation, which they had refused to consecrate to him in the observance of days prescribed for his worship. We conclude by bringing to your remembrance those gracious words of the prophet:—"If thou turn away thy foot from polluting the Sabbath, from doing *thy pleasure* on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

JAMES INGLIS, *Moderator*.

Attest,

JOHN E. LATTI, *Permanent Clerk*.

Session of the Assembly,
June 1st, 1814.

From the Christian Observer.

Permit me, through the medium of the Christian Observer, to lay before the public the following resolutions of the estimable Lavater. And, whilst "he, being dead, yet speaketh," may those who hear, earnestly pray for that devotional spirit, and heavenly-mindedness, which characterised this excellent man! May a spark of that Divine love, which animated his soul, animate theirs also, till they shall at length "shine together, as stars in the firmament of heaven!"

W. F.

DAILY RESOLUTIONS OF J. C. LAVATER.

"I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

"I will neither do, nor undertake any thing, which I would abstain from doing if Jesus Christ were standing visibly before me; nor any thing of which I think it possible that I shall repent in the uncertain hour of my certain death. I will,

with the Divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

"Every day shall be distinguished by at least one particular work of love.

"Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

"I will never eat or drink so much as shall occasion to me the least inconvenience or hindrance in my business; and between meal-times (a morsel in the evening excepted,) I will abstain as much as possible from eating, and from wine.

"Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

"I will never lay down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours.

"I will every evening examine my conduct through the day, by these rules, and faithfully note down in my journal how often I offend against them.

"O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy and the clear approbation of my conscience."

FROM THE SAME.

"For we have not an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—HEB. iv. 15.

Warring gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who, not in vain,
Experienc'd every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If ought should tempt my soul to stray
From Heavenly virtue's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Said he who felt temptation's power,
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well,
He shall his pitying aid bestow,
Who sat on earth's severer woe;
At once betrayed, denied, or fled,
By all that shar'd his daily bread.

When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies,

Yet he who once vouchsaf'd to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend;
And from his voice, his hand, his smile,
Divides me—for a little while,—
Thou, Saviour, see'st the tears I shed,
For thou did'st weep o'er Lazarus dead.

And O! when I have safely past
Through every conflict—but the last,
Still, still unchanging, watch beside
My painful bed,—for thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away!

The Gentlemen whose names follow are agents for the Christian Monitor. Payments made to them will be equivalent to payments made to the Publisher or Editor. Subscriptions will be received by them and forwarded to Philip Du-Val, Publisher, Richmond. George W. Canap, Esq. Norfolk. Mr. Robert Ritchie, Petersburg. Rev. Samuel B. Wilson, Fredericksburg. Rev. James C. Willson, Milton. Mr. John G. Daniel, Cartersville. Mr. George W. Payne, Goochland. Mr. Josiah Smith, Powhatan. Mr. James Aiken, Cumberland. Mr. John B. Morton, Prince Edward. Mr. John Morton, Jr. Charlotte. Mr. Lawrence Tremper, Staunton. Mr. James McNutt, Augusta. Rev. John McElhazey, Louisburg, Va. Peter Mayo, Esq. Abingdon. Rev. John Matthews, Shepherdstown. Mr. Samuel Pointer, Gloucester. Mr. D. P. Courtney, Brick Church, King and Queen.

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